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which for some of us is becoming more and more the central problem of philosophy. We are talking about different things. On the other hand, if he admits knowledge of value, such knowledge, by the very nature of the case, implies acknowledgment, and one can scarcely acknowledge anything that one has not first apprehended in an act of knowledge. Thinking out what this act of knowledge and acknowledgment implies, I do not see how one can escape ultimately coming upon ideas of a value judgment and of a value objective which it apprehends.

I do not flatter myself that I shall have convinced Professor Perry in thus returning to the debate. But perhaps I may have succeeded in making my own position clearer, and that is something gained.

The importance of the question we are discussing, he knows as well as I, does not lie in the merely technical points that seem to engross us, but rather in the two opposing world views of which these points are, so to speak, the sharp logical wedges. That contrast Professor Creighton has well stated in a recent discussion,⁵ in which he expresses himself as agreeing with my general view of the relation of value to reality and contrasts it with the view, such as Perry's, that value is merely a part of reality or a subjective addendum. I can only regret, therefore, that Perry's criticism of my views came before the appearance of the third paper of my series, entitled "Ontological Problems of Value," in which the more ultimate consequences of my position are indicated. Had it been possible for him to take that into account, I am sure that I should have profited more than I have—which is saying much—from his penetrating criticisms.

In conclusion I should like to repeat, what I have said earlier, that from this more general view of the whole problem, Dr. Fisher and I seem to have much in common in our theory of value, while Professor Perry and I are still, alas, very far apart.

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HOW THE CONCEPT OF THE UNCONSCIOUS IS SERVICEABLE

THE espousal of the concept of the unconscious involves the necessity of a clear statement concerning it. Without this the psychology which makes use of it is discredited and its practical bearing upon human problems misunderstood and discounted. Moreover, the contribution which it has to offer toward true psychological advance is

⁵ "Beyond Realism and Idealism Versus Two Kinds of Idealism," *Philosophical Review*, Jan., 1918.

set aside unless this concept can be grasped in its scientific reality as a pragmatic tool, by which facts are reached and problems are brought to solution. It is therefore a just demand that there shall be made a scientific explanation of its psychological right to remain as a fundamental premise not alone in the practical, empirical work of psychotherapeutics, but in the extension of its use to the various cultural sciences.

The discussion of the "unconscious," that is of the use of the term and the concept behind it, must necessarily be approached somewhat negatively at first. This is due to the obscurity in which the concept seems to lie to minds long accustomed to the ordinary way of thinking, and to the apparent difficulty in amalgamating a broader and deeper content to current psychological thought and investigation. No classical psychologist needs to be reminded of the difficulty and illusiveness which confront the attempt to elucidate the subject matter of psychology. And even more in the ordinary world outside the psychological laboratory is there an appreciation, though undefined, of the endless complexity and the profundity of psychical life. Yet the simplest way for practical purposes has been for man to ignore the third dimension of the psychic life and confine attention to the superficial reach of conscious thought. Its length and breadth have caught some of the material streaming into it from the past, but at once, in the service of the interest in hand, this has either been reduced to the present plane, or again relegated to at least partial and temporary oblivion.

Psychology has also followed this mode of study. It has attempted to reduce mental activity to simple terms and simple well-defined acts, in its tests and observations, such as the ability to remember and repeat a certain set of numbers. No such simple, separated acts exist in fact. Even in the most thorough concentration of attention upon the task in hand the human being is swayed to an immeasurable extent, perhaps only most subtly, by various external impressions or more still by images and affects at work within. If these things thrust themselves into the limited and easy task of attending for a brief space to a laboratory test—and they have been found to do so—to how much greater an extent do they form a part which can not be neglected, of the more diversified and more significant mental activity of man's daily life? For this is the life out of which arise individual and social problems and from which all progress and effectiveness must grow.

The states of consciousness, its rapidly shifting processes and content, offer matter enough for thought and investigation; but how can they remain other than barren for knowledge and control unless

something more is taken into account? Psychology, to be deserving of its name, must stop at nothing less than the whole of the psychical life. Is this manifest in the limited period which may be ascribed to the clearest and most efficient consciousness or does each individual life at every stage of consciousness partake of something further and depend upon something more remote? Psychology as a practical science must to-day take heed to such words as these: "It is obvious we should begin, not end, by studying living human beings, by training ourselves to become capable of observing their behavior, by recording the manner in which they respond to changes in environment, by discovering the laws regulating feeling, thinking and acting, and then try to ascertain to what extent failure and success in living are the results of ancestral and inherited qualities. When this information has been gathered or collected, we may apply the principles to the practical regulation of conduct. To adopt any other method of procedure has already proved to be detrimental rather than progressive. It requires both courage and intelligence to face the fact that comparatively little is known of the laws governing human behavior, but when once the admission is made, then it is our first duty to accept the privilege of working hard to add as rapidly as possible to the present stock of information. We have tried to navigate the sea of life without chart and without compass . . . man as he actually is, has only recently become the subject for study."¹

The need for something more than consciousness and its activity in the study of man's psychical life, or in other words, in the science of psychology, justifies the adoption of some working concept and in part explains just such a one as has been adopted. The pressure of such need is already acknowledged to some extent, even in presence of the long-established blindness to psychical values, which lie outside the realm of consciousness. Here and there the term is somewhat tentatively admitted. Others, bolder and more aggressive in handling new tools, adopt it, but seek to place it, define and regulate it according to long-accepted modes of thought and succeed in distorting it, and so obscuring and confusing themselves that they miss its practicability. It becomes to them a mystical term, a "metaphor," a peculiarly distinct point of view which certain psychologists, especially the psychoanalytic school, have taken to themselves and dared to extend beyond its first therapeutic limits.

All this is still due to the long-cultivated tendency of intellectual thought to cut itself off in static sections and then fix itself so intently upon these that perspective is lost and the constantly shifting real-

¹ Stewart Paton, M.D., "Mobilizing the Brains of the Nation," *Mental Hygiene*, July, 1917.

ity of life is missed. The essential unity of each life and of the race as well, which constitute the psychical life and therefore the psychological material in regard to either, is left out of consideration. Most simply stated, the concept of the unconscious is nothing more nor less than the recognition and pragmatic definition of such a continued unity.

Psychoanalysts, for it is they who have most utilized this concept and it is they against whom criticism is mainly directed, have invented no new fact. They have not even introduced a mystical or mythical *terra incognita*,² to which they relegate all that passes understanding and explanation, as has been stated. On the contrary they, under the leadership of Freud, have at least come scientifically to recognize that much of the mental life actually lies without the province of ordinary awareness which is called consciousness, but is still sending its influences streaming up to influence the psychic states and processes with which consciousness has to do. The unconscious, as they conceive it, is no convenient dropping ground, into which our ignorance of psychic content and vital, throbbing psychic processes, which make the whole of life, are crowded out of sight that we may escape their consideration. Psychoanalysis recognizes instead that there is this far vaster sum of experiences and values belonging to the mental life, which are not within the scope of consciousness nor even understandable in ordinary conscious terms of explanation. It has been the first to enter scientifically into such material, the existence of which had already been discovered intuitively by the artistic creator, the believer in myth, the religious devotee, the man of the folk or the man of learning who has at some time or other been made to pause before mysteries unknown or dimly discerned. All these testify, as indeed does common daily life, that a *terra incognita* already exists, and psychoanalysis, as a method of psychology, is distinguished in the fact that it would make that unknown territory, also, the field of knowledge and control. It believes that the science of psychology, in its avowed task of understanding human behavior and directing that through education and therapeutics, another form of education, to health and efficiency, can no longer allow such a *terra incognita* to withhold its material from investigation and consideration.

Let us be careful just here to avoid any mystic confusion in regard to this particular term for the unknown, which has been suggested by the critic. Not for one moment does the psychoanalyst conceive of the unconscious as a region set apart, as a compartment

² Haeberlin, H. K., "The Concept of the Unconscious," this JOURNAL, Vol. XIV., p. 543.

of the human mind, or as a definite entity to be broken into for its secrets. The inadequacy of language, which is one of our static modes of expressing the inexpressible, always necessitates a certain amount of picturesqueness and even animism in which to utter abstract truths. From being misled by this the logical thinker has always to guard himself. The unconscious is therefore, let it be reiterated, merely a working concept to express that the mental life is a genetic and dynamic unity, of which only a small part, and for each moment a final end result, appears to conscious cognizance and thought. Much of that which is not immediately accessible or clear to consciousness can be readily recalled, as Freud has been at pains to point out. He designates this, for clearness and convenience, as merely hovering in the foreconscious. So much is easily recognizable. But can we therefore believe that mental life stops there? Can we accept the word of one of our psychologists that certain tendencies driven from consciousness, "nipped in the bud, simply disappear"? What is it to disappear? Can that which has been real, even psychically real, be annihilated?

This might be accepted practically and the scientific and social world be content to jog along in blissful ignorance, unconcerned for a further accounting for this disappearance, were it not for a vast number of individuals whom things of the past, even though they "disappear," continue vaguely, often most obscurely, to haunt. Thus the matter is brought into psychological circles with a threefold imperiousness of demand. Psychotherapy can no longer be denied a very important place in psychology. First, the number of individuals whom this newer method of research is discovering to be hovering on the borderland of illness, and for whom it is providing a means of understanding and a readjustment and return to a healthy way of life, emphasizes the practical necessity of such a deeper, more vital psychology. Inseparably connected with this is the subject of child study and education and control, both in child and adult life, which is the rational way of training for the future in order to check psychopathic development and attain a healthy direction of energy and interest, which will make for sound psychical life and social efficiency and usefulness. Does not this therefore fully comprise the aim and scope of psychology and such a field of endeavor alone justify it as a science seeking to maintain a place in modern practical society? This includes also the third demand which is made upon it, that, as a science worthy of its name and claims, it shall shrink from no field and no matter of investigation or stop until ultimate causes have been reached.

How then is this to be done without admitting some concept deal-

ing with the obscure, dimly discerned, but no less active and impressive psychic life which sends its influence over into consciousness? Freud has chosen to give it the descriptive name of unconscious. Be that as it may, the fact of such a psychical existence remains to be reckoned with. An attempt to give this concept of the unconscious an acceptable epistemological standing has stated it as³ "part and parcel of consciousness, and that one must be interpreted in the light of the other." An error has crept in here which seems to be a frequent one in the apparently difficult attempt to get into line with the notion of the unconscious. This is to turn things hindermost, but it effects a reversal of psychoanalytic thought. The latter would adopt these very words but in exactly reverse order. It could never conceive, as this author does, of the unconscious as a special phase of the conscious, but in the unity of psychic life, which extends backward to the beginning of sensation and affective experience in organic life and forward through the possibilities of the future, consciousness is but a temporary part and parcel of the unconscious. Or rather it is a phase of the whole past history of psychic life and of the possibilities which it but barely touches as it exerts its selective influence each moment through the present upon the future. Therefore consciousness can never be understood or interpreted except in the light of the greater psychic life of which it is a part.

Thus we are brought to the historical justification of this concept of the unconscious. Anyone familiar, through personal experience, with the confessional of the psychoanalytic treatment hour, has had opportunity to watch the struggle with repressed memories and painful disturbance occasioned by displaced affect, and the struggle into consciousness of some forgotten, now unconscious, experience, which finally reabsorbs and then through a new and better conscious pathway discharges the affect in the service of freedom and health. Such an one has no need to be convinced of the actuality of repressed memories, or of their psychic vitality. For such an one the preservation of the past becomes a clearly established fact. Let it not be forgotten that it was first the experience of such affective but unconscious memories with difficulty brought to consciousness, that led Freud to formulate this hypothesis to explain facts with which he was confronted unexpectedly in his practise.

It has been objected that Freud has extended his theory unjustifiably upon children as have also his followers, without basing their statements upon observation of children, and that therefore we have no basis here for his theory of repression and the unconscious content which has suffered such repression. Pathological material, it is contended, is not sufficient as direct material from childhood. Again

³ Haeberlin, *loc. cit.*

familiarity with clinical material, which pours forth through dreams and reminiscences, must firmly assert the reality and the universality of such a history of development in childhood. Development takes place through the cruder, more concrete, that which culture gradually pushes out of sight, and through repression, which naturally follows upon this, even as Freud has outlined it. The universality of such experience must be insisted upon because of the very large number of patients and the varying grades of psychic disturbance which come for readjustment. These constantly enlarge the psychoanalyst's horizon more and more to include all individuals in the same psychic development, only with varying degrees of success in making healthful use of the factors of repression and sublimation of such repressed material. Moreover, he grows less inclined to separate out those who are thus sick as a distinct class whose experience is not typical of general experience and instructive for its understanding and comprehension. Yet to guard against the charge of a dogmatic extension of pathological material to those who are considered normally apart, let it also be denied that there has been no psychological observation of children and the content of their psychical experience. Such study is necessarily still in its earlier stages, but a number of children have been intensively watched with a keen interpretative eye to the psychical values manifested in their experience. The manifestation, moreover, of the shifting of these values with the advancing demands of culture and the repression of them into early unconsciousness, furnishes convincing proof that Freud again advances no mere theories in his studies of child psychology. Many of these observations have also been offered in the literary reminiscences of the childhood of various eminent writers.⁴ Here again courage is needed to recognise all psychic reality according to its shifting value in the economy of development, individual and social, and to include this in all psychological consideration. Here must be seen the value of the concept of the unconscious as explanatory of what would otherwise form no small part of the obscurity and bewilderment attending upon the effort to understand and control and direct an individual life to efficiency and usefulness, individual and social health. And without this, again be it said, there is no justification for psychology.

For the individual life, then, there is a past formed by this shifting of values, by which certain things must be relegated to oblivion so far as consciousness of them goes or the direct turning of interest upon them. Yet the ready return in the various forms of wit, from the simplest or the crudest to the most subtle and the most re-

⁴ See von Hug-Hellmuth, *Aus dem Seelenleben des Kinder, Vom wahren Wesen der Kinderseele, et al.* The first named is appearing in the *Psychoanalytic Review* for the current year.

fined, denotes their only partial oblivion and their activity still even in the old direct form in some more remote part of the psychical life. The same may be said of the readiness to respond emotionally to the vague suggestiveness of works of art, of subtle stimuli of many kinds, by impulses which surely do not have their origin in present experience nor in any consciously remembered psychical content. Sometimes it is the startlingly frank dream of the night, sometimes the sudden unguarded impulse to forbidden deeds of pleasure or violence, which remind us that we carry with us some elements of a simpler but cruder time, when the restraints of culture were not operative as they are now. We are pressed upon continually by factors which can not be contained in explanations that lie only in the terms of present conscious processes. They are not part of these processes, for they come unbidden, often consciously undesired and unwelcomed, and at best only pour an influence upon consciousness, which is not of it (consciousness) for it is from beyond it. For all this the "unconscious" serves as a comprehensive term, a workable tool whereby to take hold of it and reduce it to a certain scientific order of observation and control.

It is not alone that certain elements of past experience are forbidden by advanced culture and that therefore the content of the unconscious partakes only of the nature of the tabooed. Nothing in the economy of life would be preserved unless it had some usefulness either in its direct form or, if that becomes taboo, in a sublimated form which retains the original dynamic value. So the unconscious material lies there, charged with affective value, at the disposal of consciousness. This is what is meant by the control which it is the aim of psychology to bring about. It depends upon making known to consciousness what a storehouse of material is at its disposal to be applied to the enrichment of the present moment, which is forming the future. Not all the content can be known since it is indeed a veritable "jungle" of past experiences, but conscious attention can be trained to be on the alert to recognize such psychic existence and the material from it. This through associative stimulus comes crowding up to be included in present experience and to find discharge for its pent-up affect, so that selective control may be exercised and useful sublimation be effected. Thus each one may become his selective agent from this storehouse of dynamic power, and moreover learn to transpose the dynamic pressure over into useful activity by the paths of sublimation. To this the nervous system has been adjusted by ages of exercise in the service of a selective consciousness. As Bergson has put it: "The cerebral mechanism is arranged just so as to drive back into the unconscious almost the whole of this past, and to admit beyond the threshold only that which can cast light on the

present situation or further the action now being prepared—in short, only that which can give *useful* work.”

So far merely the individual past has been considered and the need to designate and explain that by a suitable term. What relation has this to the extension of this concept to the cultural sciences and arts, and does it grant any justification to such an extension? No individual comes into the world a discrete unit, separated from the physiological history of the race to which he belongs, nor indeed from that of the organic development of life which preceded our race. Neither therefore can his psychical experience be considered apart. An immeasurable history of development through the simplest reactive sensation and through a growing complexity of affect, until conscious intellect entered in to control, modify and enlarge experience, is the psychical history of organic life. No more can we cut off the individual in our thought and investigation from such a historical past, which he still drags behind him, than we can refuse to consider in his physiological organism the influence and trace of his racial recapitulation.

We can not therefore reach ultimate causes and explanations and attain full working knowledge and control of this psychical life unless investigation reaches beyond the individual span. Individual psychology must depend upon racial psychology, and this can only be reached through the forms in which it has expressed itself or is still expressing itself in the various grades of human culture. Therefore anthropology, mythology, religion, linguistics, must come into the line of study. They must contribute their treasures of the unconscious life of modern civilized man. We must see in them the unconscious in the making, when it was still consciousness and had not yet passed under repression or into the apparent oblivion which followed upon the advance of culture.

There is therefore not only a very practical reason for including the cultural sciences in the psychology which works with the concept of the unconscious, but the term unconscious rightfully belongs among them. If we fix our thought once more on the essential unity of psychical life we avoid confusion in thus applying the term. It is not then that the “unconscious” is employed loosely and chaotically where the spirit of the specialist will. It is merely attached to its own. No less vague and undetermined is the field here, to be sure, than in the realm of individual psychology, for it is filled with the content of an immeasurable past. But the unity inherent in this concept rediscovers and preserves historic order. Here it is necessary to adopt the idea that any one part of the mental life is indeed part and parcel of a greater whole. The past is there, whether racially or individually, pressing against the present mo-

ment, but it itself was created from the psychic experience of the present moments, dropping their material as each passed into the storehouse of the past. We look back upon this past experience grouped under one or another form of activity, viewing it in its crystallized product as a tribal organization, a religious cult, a mythological system, a language, and we call our observation cultural science. Yet this only has to do with psychical development as seen in some of the more manifest products of psychical history. To some extent in its various crystallized group forms such psychical life has been kept before man's conscious thought. Thus alone it can never be understood, and has driven men in many directions for explanations in consequence. These varied psychic products must be analyzed into the elements which had a value other than that which our ordinary conscious point of view, forgetting the historical development of these things, gives to them. There are found many elements here, which in our psychic recapitulation find explanation and give explanation in return, in the study of individual psychology in the light of the concept of the unconscious.

Artistic literature, the plastic arts, music, all, likewise because of their origin from the psychic heart of things, have a claim upon this concept. They too reveal these inner hidden values and make them appreciable in a special form of sublimation. Therefore they too, for the aid of psychology, may come to this touchstone of a psychological investigation which works with the unconscious.

This then need no longer be a stumbling block to the earnest psychological investigator, nor need it seem to him to extend itself unwarrantably to include these territories remote in time and only apparently remote in interest. Psychical unity demands that there shall be no separation of one field from another in investigation. All contribute to the knowledge of the full psychic life, what it contains in history and in potentiality, the stratified remains of earlier forms of thought and experience and the influence of these still streaming over into modern life. For it can never be forgotten or neglected that psychology deals with vital, dynamic phenomena, not with complete discarded fossils of the past, nor yet with interests which belong exclusively only to the present. The concept of the unconscious has been adopted to express a conviction of the survival of a vitally affective past which influences the present, and to make this accessible to advancing scientific investigation.

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